

No. 16.

PRICE FOURPENCE.

Vol. II.

# THE CHRISTIAN PILOT, AND GOSPEL MORALIST.

EDITED BY GEORGE HARRIS.

MAY, 1850.

## CONTENTS.

The Fall and Transgression of our First Parents .....	193
Christian Character and Prayer .....	199
The Law of Progress .....	200
The Parables of Christ, Lecture VII., The Unmerciful Servant ..	205
Selfishness, its guilt and curse .....	210
Church of Englandism, No. V. Its three Creeds, and their mutual Contradictions .....	211
Motives and Men, No. II., Selfishness : Napoleon .....	216
Work-a-Day Hymns, No. VIII., by Joseph Dare .....	223
Private Prayer, and Unitarianism in relation to it .....	224
REVIEW:	
Cranbrook on the Christian Sabbath, and the Post Office....	233
Vidler's Second Book for Sunday Schools .....	234
Revds. Dr. Hutton and J. H. Thom's Charges at Gloucester Inauguration Service .....	235
REGISTER ; RELIGIOUS AND PHILANTHROPIC:	
North of England Unitarian Christian Association .....	239
Newcastle Sunday Evening Lectures .....	239
Newcastle Schools .....	239
South Shields Total Abstinence Society .....	239
Southern Unitarian Fund .....	240

## LONDON:

SIMPKIN, MARSHALL, & Co. ;  
E. T. WHITFIELD, 2, Essex Street, Strand.

DUBLIN, Searson, 29, Capel Street ; BELFAST, Henry Greer.  
HULL, Stephenson ; MANCHESTER, John Wood ; LIVERPOOL,  
Ellerbeck. GLASGOW, Stevenson.

1850.

M. & M. W. LAMBERT, Printers, Newcastle.

# THE CHRISTIAN PILOT.

---

Communications, Publications for Review, Newspapers containing notices of Religious and Philanthropic meetings are requested to be addressed to the Rev. GEORGE HARRIS, Newcastle-on-Tyne; or books may be sent, if more convenient, to the care of Simpkin, Marshall, and Co., Stationers' Hall Court, London.

Friends will aid the work by Advertisements. These are requested. The price of insertion as follows:—

Quarter of a Page or under .....	3s. 6d.
Half a Page .....	6s. 6d.
Whole Page.....	10s. 6d.

---

*This Day is Published, Price 1s.*

## THE CHRISTIAN REFORMER AND UNITARIAN MAGAZINE AND REVIEW, FOR MAY.

### CONTENTS :

Miall's British Churches and People.  
Wallace's Anti-Trinitarian Biography.  
Mr Sharpe on the Revelation.  
William Penn.  
Present State and Future Prospects of Unitarianism.  
Sick and Benefit Clubs.  
Emerson's Representative Men.  
British Banner and Nonconformist.  
Post-office Sunday Labour Question.  
Intelligence, Obituary, &c.

London: E. T. WHITFIELD, Essex Street, Strand; Manchester,  
JOHNSON, RAWSON, & Co.

# THE CHRISTIAN PILOT,

AND

## GOSPEL MORALIST.

---

No. 16.

MAY, 1850.

VOL. II.

---

### THE FALL AND TRANSGRESSION OF OUR FIRST PARENTS.

PERHAPS there is no question connected with religion, or at all bearing upon it, which is so little known in the Unitarian denomination as "The Fall of Man," or "The Fall and Transgression of our First Parents." And I am doubtful whether there is among us any distinct, or any brief work expressly on the subject. It may be mentioned incidentally in various other works, scattered up and down, here and there.\* I have myself, I confess, hitherto thought little about it; and, in all probability, I should have continued to do so if it had not been for the intimation of an unknown friend, who was labouring under some perplexity respecting it, and who wished to obtain some work that might solve the difficulty to the satisfaction of his mind. I was sorry that I could not assist him in this respect, in pointing out to him any production that might be calculated to clear up his doubts; and I could get no information from any other quarter, though I did not fail immediately to make several applications to this effect. But I now think it desirable that the subject should be known as correctly as possible by all, and especially by the young. And if I at all allude to it, it is with the hope of eliciting remarks from others. There may be some, as in the case of the friend just alluded to, who may be anxious to understand it aright, and who may feel some perplexity about it, though they may not consider it as an article of faith, at least, as essential to salvation. I cannot but think, besides, that when it is properly understood, or

---

\* That able pamphlet on "Hereditary Depravity," in a series of letters addressed to Wilberforce, by a Layman, is limited simply to the point stated in the title.



more correctly understood than it has been by great numbers, it will throw light on true religion, and contribute to promote its interests in the world.

With respect to myself, however, if I could understand very little about the subject, I should not be uneasy on that account. For two reasons:—*First*, because correctness of faith is not the condition of acceptance, but uprightness of heart before God in adopting faith, and in acting according to it in an obedient life.\* And, *secondly*, because we may understand everything respecting the fall of our first parents that is sufficient for *practical* purposes. It was disobedience to the Divine will, and unhappiness followed it. Evil thus entered into the world, and it increased and prevailed to a considerable extent. How is this evil to be cured? How is it to be eradicated? It came into the world. And we should not concern ourselves so much in our inquiries, How it came in? as, How it is to be got out? This is the principal question, and in the solution of which our best energies should be put forth.

To know this is something for us to know; something good and important, and which will direct us finally to the great remedy, the Physician of the Soul, Jesus Christ. It would be happy for us to know all this, if we knew no more, provided we acted upon our knowledge.

But I think we may obtain a little further light on this subject. And though we may not be able to obtain all that we wish, we should endeavour to obtain all that we can. Our great aim should be to remember simplicity; for I believe, after all, when properly considered, simplicity will appear to be its real truth, or its distinguishing characteristic. That splendid poem, considered as a poem, "*Paradise Lost*," has decked it out in magnificence, and all the pomp and attraction of scenic representation; and has therefore most sadly perverted its real meaning. The serpent beguiled only one; but this stupendous fiction has beguiled thousands upon thousands, and left them to wander in the paths of darkness, of error, and superstition. Oh, the world might

---

\* See *The Christian Pilot* for January and February, 1850, pp. 30, 55, "The One Universal Salvation," &c.

well have spared its sublimity, to have been saved from its delusion ! For truth might then have had freer course, and been more glorified in the earth. And the world might have been more enlightened, and better, and happier.

The Divine command to Adam, in Gen. ii. 16, 17, is this :—" And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of knowledge of good and evil thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die."

Notwithstanding this command, and this extensive and indulgent latitude of enjoyment, Adam fell ; he disobeyed the Divine will. And in doing so he plainly manifested that he was not a perfect being, but a creature liable to err and sin ; for if he had been morally perfect he could not have fallen. None can be perfect but God. And it has always been true, what our Saviour says, that, in the strict and absolute sense, " there is none good but One, that is God," (Matt. xix. 17). The following remarks on this point deserve particular attention :—" It is evident, from the speedy fall of Adam and Eve, that there was no difference between the moral constitution of their nature and that of ours, since temptation had the same power over them that it has over their posterity ; so that there is no foundation for the doctrine of the *corruption of human nature*. We are now as God first made man, with appetites and passions that may be indulged to excess, in which consists sin, and with reason to control them, though it is often too weak for the purpose. That Adam was our *federal head*, so that we are punishable for his offence, is a notion too absurd to need refutation," (*Priestley's Notes*, Gen. iii. 7). Our Saviour could have no idea of this supposed corruption of human nature, when he said, " Suffer little children, and forbid them not to come unto me : for of such is the kingdom of heaven," (Matt. xix. 14). This, perhaps, is the only instance in which our Saviour, in the most distant way, may be supposed to allude to the Fall ; and he is evidently most completely opposed to the popular notion respecting it. And *his* word, by all means, should be taken before that of the Poet of Para-

dise, or before that of any Poet or Divine whatever. "Little children," he tells us, are emblems of heavenly purity. They are not, therefore, children of wrath. And that notion which represents them as such must be erroneous. We are, moreover, to be "*as little children*," or "we shall not enter into the kingdom of heaven." And "whosoever shall humble himself as a little child, the same is *greatest* in the kingdom of heaven," (Matt. xviii. 3, 4). I cannot conceive anything more decisive on the question. And the words and conduct of our Lord, with regard to "little children," should set it at rest for ever.

As the fall of Adam and Eve shows that they could not be perfect, so it evidently proves that they could not be naturally immortal. For it seems natural to suppose that immortality must be connected with such a degree of moral perfection, as to preclude the possibility of sinning. The transgression, therefore, of the first pair of the human race, shows the absence of strict and absolute immortality, in this present terrestrial state of being.

The disobedience of our first parents, however, was a fact. This is placed beyond dispute. But in what it particularly consisted we cannot tell; because it is not expressly mentioned, but merely symbolized in outward figures or signs to impress the senses. But the disobedience itself is a fact, and is to be regarded as such. The account, however, in which it is given, is not to be taken in the strict literal sense. It would, indeed, be the height of absurdity to do so. For we cannot suppose that there was a real tree, which taught the knowledge of good and evil; or that there was a real tree of life, a tree which imparted life, and that life on being separated from it, ceased to be. We cannot suppose that it was a real serpent that spoke, that tempted with the blandishments of fascination, that beguiled and led astray by specious pretences, and that this serpent (as some have strangely imagined,) was all the while the Devil, a real living Evil Being, possessing powers something like the attributes of omnipotence, omniscience, and omnipresence, though directed solely to malignant purposes, in the destruction of all goodness and happiness, and the promotion of all evil and misery. Nor can we suppose that a real apple, or real fruit of a tree of any kind, was the



object of temptation, and that by eating of it disobedience was incurred, and so sin entered the world, and many, from the contaminating influence of sin, were made sinners. It would evidently be most ridiculous to take the account *literally*. It must, therefore, be considered as *figurative*—that is, as an *allegory*. And how common was it in the earliest periods of the world, to express things by signs or symbols, and to teach things by outward figures, to strike the senses. Thus the account of the Transgression of our first parents is of this character, because we cannot take it *literally*; and there is, consequently, a necessity resting upon us to understand it *figuratively*.

The Garden of Eden, the Paradise, may signify, not one particular spot, but this fair beautiful earth, which is designed by the beneficent Creator, to be the present residence of his rational creatures, which they are to cultivate, and even adorn, and render conducive to their pleasure, by pleasing salutary exercise, in the midst of a continually increasing display of beauty; and subservient also to their support, comfort, and happiness from its fruitfulness and abundance. And everything goes on well with them, so long as they do well; while everything goes on ill with them, when they do ill. Nature, in this latter case, seems to change, as if a curse had suddenly come upon it; and what was delightful before is now trouble, what was pleasure is now pain.

In this garden there are various trees mentioned. There are two particular trees which are distinguished from all the rest, and from each other. One is the tree of knowledge of good and evil, and the other is the tree of life. These stand in the midst of the garden, and all the others surround them in rich, and varied, and delightful abundance, as we are led to conclude.

The tree of the knowledge of good and evil may be considered as a tree bearing evil fruit, mixed, perhaps, with good, speciously good; that is, a tree denoting evil in itself; and it may be called the knowledge of good and evil, as good is often found blended with evil, or assumed by evil, as a specious, beguiling fascination, and therefore more dangerous in such a connection, and more carefully to be avoided. Or it may be so called,

as the commission of evil gives the painful knowledge of evil, and the more painful knowledge still of the contrast of good and evil, which is peculiarly distressing to the mind that has once delighted in nothing but good. This dangerous tree, therefore, is not to be touched. It will contaminate, it will poison. It is evil, moral evil, that destroys happiness and produces misery. The fruit of this evil tree being in itself evil, denotes an evil temptation, which is the more alluring and seductive, as it appears "good for food," "pleasant to the eyes," "and to be desired to make one wise," (Gen. iii. 6). In other words, the allurements were all fascinating, and promised to gratify every wish and desire. How true to nature is the figure used in this representation! For are not such blandishments, or blandishments of a similar kind, thrown around every temptation, that leads poor, hapless, erring creatures astray?

But the other trees which are so widely scattered over the garden may be partaken of freely. They must, therefore, be good. And these denote the blessings and comforts of this life, the gifts and bounties of God's goodness and love. The tree of life, too, has no restrictions attached to it, for the fruit of it may be partaken of as freely as the good trees which are so numerous around. And this denotes the source of true happiness; that which not only gives an additional zest to the rich and varied fruits of the good trees, but which imparts to them all the zest they have. For it is the tree of life. Our first parents lived by it, under its refreshing and delightful shade, while yet they lived; and when they turned from it and left it, they died. This tree was as obedience to God; that which can alone unite the creature to the Creator, and make the universe, and all that is therein, harmonize in love and bliss. Even eternity and immortality would be nothing without it. For God is the supreme life, the supreme good, the supreme bliss. And this is borne out in another passage of Scripture, and in precisely the same words, and the same figure of speech. For it is said of "*wisdom*," the fear and knowledge of God, the service and love of God, true Godliness, pure and undefiled religion, that "*She is a tree of life to them that lay hold upon her, and happy is every one that re-*



taineth her," (Prov. iii. 18). This tree was the bliss of Paradise ; and when it was forsaken, the light and joy of Paradise vanished. Our first parents departed from it, and they died. And oh, what a stillness of death was there !

To one evil in Paradise, how numerous were its blessings ! And here we cannot but remark the munificence of the gracious Creator, as well as the great reasonableness, and kind consideration of his general procedure with his creatures. One prohibition to thousands and thousands of blessings ! The prohibition, besides, merely to avert misery ; while the blessings were to be partaken of freely, that they might yield fulness of joy ! How reasonable and how kind ! Alas ! for our first parents ! Alas for their weakness and perverseness, that the Divine grace was so undeserved and so ill requited !

*(To be continued in our next No.)*

---

#### CHRISTIAN CHARACTER, AND PRAYER.

---

AN essential requisite in all character, is an expansive energy which calls up, directs, and controuls thought and emotion, and wills action according to fixed principles, so that the man thinks, feels, and wills, not as he is influenced from without, but according to settled and predetermined purposes. Insults, tempting to anger, are thrown off before the triumphant radiation of his energetic spirit, which has determined to overcome evil with good, and that nothing shall break the bond of charity that unites to him every human being. Mockery and ridicule, before which weak natures wither like the sensitive plant, and the choleric react against with anger and with scorn, are received upon the clear mirror of the reason, and their fallacies ascertained and exposed ; while charity, fearlessly and kindly, puts aside the impending sword, and gently draws her assailant apart to an arm in arm conference. The blandishments of flattery, and the charms of beauty, are encountered with due benevolence, while their influences are thrown aside like the foam of the sea from the shoulders of the strong swimmer ; and thus the strong soul holds on its

majestic way, firm in its purpose, having its life in itself, and manifesting that life in all the intercourses of society. The true type of spiritual existence is the Sun, whose expansive energy acts on all around, diffusing heat and light, purging and dispersing all mists and fogs, and noxious influences. Hence, Christians are told that they shine as lights in the world, holding forth the Word of Life. The possession of this expansive power is a matter of consciousness, it is the glory and the pride of the Christian, and, armed with it, he walks like Sampson fearless among ten thousand foes, and all the bonds that can be woven to hold him, are as tow under his hands. Not only does he know that he is strong, but he knows where his strength lies, and this secret he can impart to his enemies, without any fear that the Delilah shears can come between him and the source of his power. His strength lies in prayer. His prayers are his glory and his pride, for they are his means of communication with the Source of all strength, and the formation of all honour. Under the influence of prayer he cries, "I can do all things through Christ who strengtheneth me." Under the influence of prayer, he feels that there is for him opened a fountain for sin and for uncleanness, in a different sense than that of substitution, a real and veritable cleansing power, which lifts him above the sphere of the low and sordid desires of his animal nature, clothes him in the wedding garment, and fits him to perform his part in the manifestation of the Word.

---

#### THE LAW OF PROGRESS.

---

—Our sins, our nobler faculties debase,  
 And make the earth a spiritual waste  
 Unto the soul's dimmed eye:—'tis man, not earth,  
 'Tis thou, poor self-starved soul, has caused a dearth,  
 The earth is full of life: and all its forms expand  
 With principles of being made to suit  
 Man's varied powers, and raise him from the brute.

*Dana.*

THERE is a class of men who disallow the doctrine of man's moral progression, who maintain that man being inherently corrupt, possesses in himself no capability of

spiritual progress ; that the tendency of the human mind is downwards, not upwards ; and that, though apparently there may be signs of advancement, yet these signs are but fallacious, the progress of the human mind is only apparent ; selfishness and sensuality are the prevailing principles that govern and influence the soul.

The Reviewer of Mr. Macaulay's History of England in *Blackwood's Magazine*, says that Mr. Macaulay's "object is to write up the present time, and write down the past, and we fully admit," says the Reviewer, "that he has done so with the greatest ability. But we are thoroughly convinced his picture, how graphic soever, is in great part deceptive. His object is to show that in every respect the present age is incomparably happier and more virtuous than those which have preceded it. We who have a firm belief," he continues, "in human corruption, alike from Revelation and experience, believe such visions to be a perfect chimera, and that after a certain period of efflorescence, decay and degradation are as inevitable to societies as to individual men."

If this be so, then of what benefit to man is the Gospel ? How can the Gospel successfully make its appeal to a being so sunken in depravity as man ? The revelation of the Gospel is itself an argument to the contrary, for it virtually implies that there is a spirit in man pervious to Gospel influences. If the mind of man be altogether vitiated, then it is in vain to hope that man, unaided by supernatural power, can be brought into harmony with it. If this be the case, then is man neither an object of praise nor blame, seeing that it rests not with himself, the antagonism he evinces to holiness, but to the nature of the mind, in which he was created.

But neither the experience of the past nor the words of Holy Writ, give us any warrant for entertaining so unreasonable, unphilosophical, and absurd an idea, as that man must ever remain in a state of moral darkness, be spiritually impassible from the power of moral influences, be incapable of rising from the earthly to the heavenly.

It is not so, the mind of man is not impassive or exempt from the power of moral forces. The soul pants after its God, is dissatisfied with low pursuits, and seeks



for good where good only is to be found, in the Author of good, the fountain of Truth. History disproves the doctrine of the soul's distaste of the pure and hallowed pleasures of holiness and truth, of its disinclination to progress, to quit the dark valleys of pride, and vanity, and sin, to ascend to the heights of God, to enter into his presence and to partake of the fulness of joy of celestial natures. History, I repeat, disproves this notion, this degrading idea: it reveals to us the mind constantly uprising, perpetually proceeding step by step, generation after generation, to higher altitudes of glory. Has there been, I ask, no advancement since the mediæval era? Can it with truth be said that we are now in the 19th century of Christianity as deeply sunken in superstition, ignorance, and immorality, as were the inhabitants of Christendom in the 14th century?

"In those times," says Mr. Hallam. "the people were far inferior in every moral comparison to those in which we are thrown. It is a humiliating proof of the degradation of Christendom, that the Venetians were reduced to purchase the luxuries of Asia, by supplying the slave markets of the Saracens." "From this state of degradation," he further says, "all the countries of Europe have recovered with a progression, in some respects tolerably uniform, in others more unequal."

The laws, then, in vogue, encouraging the traffic in human flesh, would not be tolerated in the present age; the spirit of the people would revolt against the acts that were sanctioned in the feudal ages. The horrible slave dealings in those days so general, in the present, comparatively speaking, liberal era, would in this country meet with general abhorrence. The animus of the people in these days is decidedly at variance with the spirit of the people in the 14th century. The sports and pastimes of the people, no longer are of the same character as formerly; there is not, with but few exceptions, an appetency for the coarse and cruel exhibitions of the middle ages. The minds of the people are greatly altered since then, the pleasures and amusements of the present epoch are more spiritual and intellectual, of a more purifying and enlightening tendency, than the amusements of the past.

The rude pastimes of feudalism were suited only to the then childlike spirit of society, calculated only to satisfy the lower animal nature of our kind ; but we have left them far behind, our notions of true pleasure are vastly different from what our remote ancestors entertained. The mind in the 19th century seeks enjoyments of a more elevating character.

The soul of man has not for so many ages remained passive, it has been progressing, led as by the spirit of the Lord, from glory to glory. Since the days of the 14th century, man has learnt that he lives not by bread alone, but by every expression that springeth from the mind of God. The world of corruption cannot hold back the soul, or prevent its onward advance. Man hath within him an earnest desire, ever reaching forward to the life beyond time, and in exact proportion to its increase in knowledge, the mental desire after things divine is increased. That which suffices for an uneducated and unthinking people, will not, and cannot satisfy a people whose mental nature has been developed, in whose minds the light of God has been reflected.

Though there are still evidences of imperfection, and error, superstition, and vice, we are not, therefore, to decide that there has been no progression, that there has been no moral change for the better, that man is in no whit altered from what he was. The proofs are before us, they are so clear, that they cannot rationally be disputed, that in this our England the spiritual in man has gained considerable ascendancy over the animal. We admit that man is still imperfect, and so must he remain whilst he is subject to counteracting influences, whilst he is exposed to so many diverse temptations : this is the necessary condition of a state of trial or probation.

We have faith in the power of the mind sanctified by the moral spirit of the Gospel, to subdue the world unto itself ; and for this reason it is that we confidently affirm, that the Gospel shall prosper in the thing whereto it was sent. Christianity has done much for the race, and is still putting forth the strong arm to redeem man from all that is low and debasing, from all that is pernicious to health, to virtue, to happiness. It has given

the death-blow to the slave trade in the British empire. It has asserted the rights of man, and it has sought to overrule the harsh and vindictive spirit of the past, and to establish a more merciful system of law than those prevalent in the middle ages.

Christianity has taught man that he is brother to man, whatever be his country, whatever be his condition, however low or sunken in vice he may have become, however vile, and however depraved. This grand, this sublime truth is transforming slowly and surely the face of the moral universe; it has awakened from the sleep of ages, the holy affections, long buried out of sight, when the apostles and early preachers of the Gospel had passed away. It has called forth the generous affinities of our common nature; and, were it not for an erroneous creed, that undervalues, nay, depreciates the human soul, denying the moral power of man to work out his own salvation from the sinful captivity of the flesh, and to advance in the scale of spiritual being, from one degree of perfection to another, man would have made greater progress than he has.

The cry is still onward! and who is there so sceptical as to suppose, that the Gospel, that has done so much, can do no more; or that the human mind is so wholly corrupt, as to prefer the pleasures of sin, which are only for a season, to those genuine pleasures, those pure and celestial joys, so truly adapted to the spiritual condition of man, when the scales of darkness have dropped from his vision, and the glory of God is revealed to him. The cry is still onwards, onwards for ever! There shall be no cessation of progress, every age, every people, shall advance to higher altitudes of truth, nothing shall impede the progress of the soul in its divine ascent to God. The Gospel of Christ is destined to fulfil its heavenly mission of human salvation, from the thralldom of earthly oppression.

The cry is still onward to virtue, truth, and God. Be ye perfect as God is perfect, is the divine command. It is selfishness alone that seeks for good amongst the flesh-pots of Egypt, that doubts the power of the soul to advance beyond the barriers the selfish thought lays down. It rejects the holy idea of sin's final overthrow. It



judges all men from its own narrow point of observation, and vilifies the holy work of God, the human soul, by averring, that man is totally corrupt, vitiated, and depraved, and is incapable of righteousness, but is prone to every evil work, inclined to all wickedness continually. Believing, as we do, that man is the image of God, and that it is the almighty purpose of our Heavenly Father in the Gospel, to glorify and exalt the soul, to make it the victor over self, the conqueror over the flesh, the lord over the earthly; no doubts, no misgivings, no fears, can cast out of our souls, the bright hope in man's ultimate glory. Christ shall reign till he has brought all enemies under his feet. Onwards then, onwards, and allow not the frantic cries of the oppugners of the Gospel to frighten us from our mission. Our work is clear, our duty obvious, our way plain, to improve ourselves, and to hasten the great work of human regeneration. Let us permit nothing to weary us, no discouragements to stay our career, but still onwards let us move, pulling down and building up, laying low false ideas, wrong impressions, bad and wicked notions, unchristian doctrines; and in the end we shall reap, if we faint not by the way, an abundant and plenteous harvest; and shall receive, when the Lord of the vineyard cometh, the welcome assurance, that we have been good and faithful servants, and shall be partakers with him in his glory.

G. C. M.

---

THE PARABLES OF CHRIST.

LECTURE VII.

*The Unmerciful Servant, MATT. XVIII. 23—35.*

(Concluded from page 169.)

---

THE parable speaks for itself. It was evidently intended to teach Christians forgiveness one towards another. That was its leading design; for it arose out of Peter's question to our Lord, as to the duty of forgiveness; how oft his brother might offend against him, and he should forgive him? Was it to be seven times? or how many? Not merely seven times, said Jesus, but seventy times seven. And then immediately followed the parable,—“Therefore is the kingdom of heaven likened unto a certain king,” &c.

The lord had freely forgiven his servant that immense debt; or he had graciously remitted it for the present, with the design of entirely forgiving it hereafter, if the conduct of the servant might prove deserving. So that it might be considered as freely and entirely forgiven, if the servant acted well in the future. How reasonable then, was it, that he should have forgiven his fellow-servant a very small debt; a debt, which, when compared with his own, was hardly a drop of water to the ocean.

And so we, my brethren, ought freely to forgive the trespasses of those who trespass against us; for God has freely forgiven our numerous and aggravated sins, if we have been truly penitent. They are an immense debt against us; unspeakably larger than those offences which our fellow-creatures may have committed against ourselves. Yet has God freely forgiven them, if we have sincerely repented of them, and forsaken them, and lived in newness of life. And should we not freely forgive others?

We admit that the unmerciful servant was treated justly. He deserved the severe rebuke of his lord, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" And the lord had reason to be wroth; and was perfectly justifiable in casting his unmerciful servant into prison: for having received so large a share of mercy himself, mercy was especially due from him to others.

We shall be treated on the same principle, if we have been unmerciful in like manner, in the same spirit, to any of our fellow-creatures. For, says our Saviour, "So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother." We are to forgive from the *heart*; that is, "sincerely and honestly," says *Livermore*. We are thus to forgive every one freely, thoroughly, and entirely, from the true spirit of forgiveness. We are to forgive as freely as the lord in the parable first forgave his servant; or as our heavenly Father forgives us. For "the goodness and indulgence of God towards us," says *Dr. Adam Clarke*, "is the pattern we should follow in our dealings with others."

We may say, "It is hard to forgive." To what, my brethren, is it hard? To our proud spirits; to our unsubdued, uncorrected, and, therefore, unconverted tempers; to our selfish wills; to our rebellious and headstrong passions; to our hard and unfeeling hearts. It is not hard or difficult to forgive, to lowliness of mind, to meekness of spirit, to gentleness of disposition, to kindness of heart, to Christian charity, peace, and goodwill. It is hard only to that which is unamiable and forbidding; which is sinful and wicked, and contrary to the spirit and precepts of Jesus Christ. But we are required to forgive; and if we do not forgive, neither shall we be forgiven. We shall experience the fate of the unmerciful servant. We shall be cast from the presence of our God, into outer darkness, where there will be weeping, and wailing, and gnashing of teeth. And it is just that we should be so treated; for we are not to monopolize mercy to ourselves; we ought not to receive it, unless we are willing to extend it; and we cannot be fit for it, so long as we are under the influence of those bad, malignant dispositions, which, in this case, evidently govern and enslave us. The spirit of mercy does not, and cannot exist in us, while we are actuated by such feelings; and, therefore, we cannot receive it from God. If it were extended to us, the hostile nature of our hearts would repel it from us. That is, we could not really receive it in spirit; as must be evident from the conduct of the Unmerciful Servant. We must undergo a change, before it can be extended to us, or intermingle with our feelings and affections. The flinty heart must become the heart of flesh; the implacable spirit must become the spirit of forgiveness. The Almighty cannot show mercy to the unmerciful; he cannot forgive the man, who, in spirit, is so much at variance with his own moral attributes; who is set in array against him, to contend with him; and such a man cannot take up his abode with the Father of mercies, the God of love, so that they may be one in the same heavenly spirit. There can be no communion where there is so much dissimilarity, and so much opposition. So clear is it from reason, that the unforgiving cannot receive forgiveness.

And the Scriptures say, "Blessed are the merciful: for they shall obtain mercy." And "he shall have judg-



ment without mercy, who hath showed no mercy ;" for "mercy rejoiceth against judgment." We are taught to say in the Lord's Prayer, "Forgive us *our* trespasses, as *we* forgive them that trespass against us." And we are assured, that "if we forgive not men their trespasses, neither will our heavenly Father forgive our trespasses."

Besides, forgiveness is a noble and a divine virtue. It reflects honour on the character, as it shows that there is a feeling, tender heart, from which it springs ; also a humble mind, a meek and gentle disposition, benevolent affections, good-nature, an amiable temper, and a well-governed spirit. It is happy in its influence. It fills the mind with pleasing sensations, and delightful emotions ; and it restores peace, harmony, and goodwill. It is of the same spirit as the God of mercy ; and it readily assimilates with him ; it holds close and affectionate communion with him, and experiences from that communion the highest delight. It is, in short, in perfect unison with the spirit of our holy religion, which is purely the religion of mercy and love ; and nothing that in any wise is opposed to it, can enter into the kingdom of heaven ; the regions of perfection and bliss.

On the contrary, "an unforgiving disposition," says *Livermore*, "draws upon itself a dreadful punishment, not by any arbitrary enactment, but by the natural arrangement of things. It fills the heart with bitterness and ashes. God will treat his children as they treat one another : such is his law." And it is incorporated in our nature ; for while forgiveness is a very pure pleasure, exalting and ennobling the mind, revenge is the keenest remorse, and the most abject degradation. As the above writer very justly observes, "It is the part of a beast, but forgiveness is the part of a man, the part of God."

Let us then remember the concluding lesson of our Saviour in this parable :—"So likewise shall my heavenly Father do unto you, if ye *from your hearts* forgive not every one his brother."

But we ought to remember also, that this parable teaches us the free forgiveness of Almighty God, to the sinful, erring children of men. The lord had compassion on his insolvent debtor and servant, "and loosed him, and forgave him the debt." Here the forgiveness

was perfectly free. The lord received nothing to induce him to forgive; required nothing; no equivalent on the part of a third person, to satisfy his demands; but forgave him freely, from the compassion that was awakened in his own breast. And this is presented to us as an illustration of the forgiveness of our Almighty and heavenly Father. He requires no satisfaction to appease his wrath; no sacrifice of an innocent victim to stay his vengeance, and purchase his favour, as a popular doctrine, which is strangely called *atonement*, sets forth. On the contrary, it is for his own mercy's sake that he forgives his sinful penitent creatures. He forgives them freely, because he is full of compassion. And this is so clearly taught in this parable, that all must readily admit it. Thus *Dr. Adam Clarke* says, that the lord was moved "*with tender pity*." And he adds, "This is the *source* of salvation to a lost world, the *tender pity*, the *eternal mercy* of God." How cheering is this! And how true! *Dr. Doddridge* says, "God magnifies his grace in the kind offers of a *free* forgiveness." How can this for a moment be doubted, when we are required to forgive from our *hearts* every one his trespasses, in *imitation* of our heavenly Father's forgiveness? And must not that be perfectly *free*? Yes, undoubtedly; for that is the clear manifest purport of the parable. And what heart of mercy will not cheerfully respond to it? and will not rejoice in the benignity of its spirit? But we should never forget, that if we would obtain this mercy, so freely offered to us of God, we must extend our mercy as freely to others, "*from our hearts*."

In taking leave of this parable, I cannot forbear giving you the concluding remarks of *Livermore* on it. He says:—

"We learn from this parable, 1st—That forgiveness of our sins by God, great though they be, depends upon the condition that we forgive others, though their offences are comparatively small; according to the petition of the Lord's Prayer. Penitence is another condition, though not stated here, as the object of this parable did not require it. 2nd—That God forgives freely. There was no interposition on the part of any person to stand surety, or make payment for the debtor; but, upon

his earnest entreaty, 'the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.' Yet we are told that the administration of heaven is likened unto this king; verse 23. God deals with us as the king dealt with his servant. How totally inconsistent this is with the popular doctrine of the Atonement, which represents God as pardoning no transgression until a full satisfaction is made by the death of Christ! Can this with any propriety be called forgiveness? Is it not, rather, stern justice, unrelenting severity? Where is there any pardon, if the debt must all be paid, if not by the offender, at least by some one else? Again, as we are told to imitate the Divine conduct in this particular, we must, according to the above doctrine, exact the full debt from our fellow-men; never forgive a transgression against ourselves, until our justice, or revenge be appeased; in fact, imitate the inexorable creditor. Who does not shudder at such conclusions, which are the direct inferences from this prevalent corruption of Christianity?"

Can Orthodoxy; Trinitarianism live? No. Its spirit of malignancy will destroy it; as sure as "*God is Love.*"

---

#### SELFISHNESS; ITS GUILT AND CURSE.

---

LIVE for some purpose in the world. Act your part well. Fill up the measure of your duty to others. Conduct yourself so that you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of their existence, but are forgotten almost as though they had never been. They are, while they live, like one pebble lying unobserved amongst a million on the shore: and when they die, they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better of their life? Who has been the worse for their death? Whose tears have they dried up, whose wants supplied, whose miseries have they healed? Who would unbar the gates of life to readmit them to existence? or what face would greet them back again to our world with a smile? Wretched unproductive mode of existence! Selfishness is its own curse—it is a starving vice. The man who does no good gets none. He is like the heath in the desert, neither yielding fruit nor seeing when good cometh—a stunted, dwarfish, miserable shrub.—*Rev. J. A. James.*



## CHURCH OF ENGLANDISM.

## No. V.

## ITS THREE CREEDS, AND THEIR MUTUAL CONTRADICTIONS.

IN the time of Jesus and the Apostles there was no written *Creed*, consisting of numerous, and abstruse, and most difficult statements of doctrine, which, unless a man believed, he could not be admitted into the fold of the Gospel. As the "glad tidings" were preached chiefly to the poor and the illiterate, it would not only have been cruel in itself, but most unlike the habitual condescension of Jesus to their weaknesses and infirmities, to have demanded their assent to mysteries manifold, recondite, and apparently contradictory, as the only ground on which they could be rescued from their degraded moral condition, and elevated to eternal purity and blessedness. Nor did "the Master" ever act in such an inconsiderate and unkindly manner; on the contrary, a simple recognition that he came from God, that his words, his works, his mission, had the sanction and express appointment of the Creator; this was the only profession of faith he sought, as preliminary to a full participation in all the privileges of his holy religion. The sole article of belief on which he insisted, may be learned from a conversation he once held with his Apostles, immediately before his Transfiguration. He asked them who they really thought that he was? Peter answered, as stated in Matt. xvi., 16, "Thou art the Christ, [the Messiah], the Son of the living God;" another expression then generally used among the Jews, also to denote the promised Messiah. With this declaration Jesus is not only satisfied; he is more than satisfied; he rejoices that a truth so important, so all-sufficient, was professed by any of his chosen followers. In his exultation and thankfulness, he even tells Peter that he was highly favoured in being permitted to reach a sentiment so true and so valuable; and assures him that he must have received it, not even from himself, but directly from above. "Blessed art thou, Simon Bar-Jona," is his glad reply, "for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock"

[the rock of this simple confession, the rock of this plain, brief and easily-comprehended article of faith, the rock of this heart acknowledgment that he was the Messiah foretold by the prophets,] "I will build my church, and the gates of hell shall not prevail against it."

When, after the death and resurrection of their Master, the Apostles, in obedience to his command, went forth to preach the Gospel to every creature, they exacted no more complicated profession, before admitting converts into the fold, than that with which their great Leader had been so fully satisfied. This truth must be admitted by all, who have read with attention the book in which their pristine labours are recorded. In Acts v., 42, we read, "and daily, in the temple and in every house, they ceased not to teach and preach that Jesus *was the Messiah*." If this was the leading truth which they inculcated on their countrymen, it follows, as a matter of absolute necessity, that they freely received into their communion all who sincerely accepted it. But not only was this the practice of the Twelve, it was that of Paul also, immediately after his conversion. In Acts ix., 20, we are told, "And straightway he preached Jesus in the synagogues. that he is the *Son of God*," that he is the promised Messiah. If the Jews in Damascus had believed this prominent doctrine, which he so earnestly inculcated; that is, if they had yielded their assent to the fact of the Messiahship of Jesus, Paul would have required of them no further, no additional profession. Even in the Epistles, it is as clear as a sunbeam, that the reception of this one truth was deemed the reception of the very essence of Christianity. Thus in 1 John iv., 15, the very highest felicity, that of being one with the infinite Father, is assigned to the admission, not only with the judgment, but with the heart and the life, of this solitary proposition; for that eminent Apostle asserts, "Whosoever shall confess that Jesus is the *Son of God*," [the Messiah spoken of from the first by the prophets,] "God dwelleth in him, and he in God."

For a long time after the removal of the last survivor of the chosen Twelve, the Christian Church seems to have adhered to their practice in this respect, as all Ecclesias-

tical History abundantly testifies. Dr. Waddington, the present Dean of Durham, says, in the 2nd chapter of his "History of the Church," "*the first Christians used no written creed, \* \* \* the earliest pastors of the Church drew their belief from the Scripture itself, as delivered to them by writing or preaching, and they were contented to express that belief in the language of Scripture.* They were not curious to investigate that which is not clearly revealed; but they adhered firmly and faithfully to that which they *knew* to be true; therefore, their variations were without schism, and their differences without acrimony." To the same effect also writes Mosheim, in his celebrated "Ecclesiastical History." How happy would it have been for Christendom if this united simplicity and liberty had continued to prevail in the assemblies of the followers of Jesus! Had an acknowledgment of the Messiahship of the common Master been the only essential qualification of a doctrinal kind, for admittance into the Church, then might we all be still constituting one vast religious society; for there is no sect but receives with gladness that great and saving truth. But, alas! those days of peace, purity, and freedom were destined not long to prevail; for the spirit of creed-making (which is ever united with exclusion, sanctimoniousness, and denunciation,) soon sprung into existence. As is the case with every other evil, it was first diminutive in form and almost harmless in its nature; but it was, notwithstanding, allied to the young offspring of the tiger, and soon grew to immense proportions, and manifested the most sanguinary disposition.

The first Creed, of which we have any notice, is that which is made a portion of the public worship of the Establishment, by being introduced into the morning service; and generally, but erroneously, called the APOSTLES' CREED. Although this composition goes so universally under the name of the Twelve, yet it is not theirs; we have already seen what their Creed was, and that it consisted of but a single article: "I believe that Jesus is the Messiah," or, as the same truth was sometimes expressed, "I believe that Jesus is the Son of God." The document which has just been named did not even exist, in its present form, till four hundred years after

Christ; nor was it publicly recited in Christian Churches till one century later than that period. When it first appeared, it did not possess its present shape, nor contain the same number of articles which are now to be found in it. In truth, it was not the result of one brain, or one pen, or one age; but different portions emanated from different men, and were added in different generations. Thus the proposition, "he ascended into heaven," was inserted in the second century; that, "he sitteth at the right hand of God," not long after; that, "the forgiveness of sins," in the third century; that, "he descended into hell," in the middle of the fourth century; and that, "the communion of saints," so late as the beginning of the fifth century. To the true Bible Christian, therefore, it is of no authority whatsoever; and no such person is required to believe the whole, or any part of it, except so far as he sees it is warranted by the unequivocal declarations of the New Testament Scriptures. Being thus, as it is, a mere human invention; it is a violation of religious liberty by the Establishment, to make its recitation in public worship compulsory, not only on all the Clergy, but also on all the Laity.

The second formulary of this kind, contained in the Book of Common Prayer, and also made a part of the form of worship patronised by the State, by being included in the Communion Service, is the NICENE CREED. To know the occasion of the formation of this creed, it is necessary to refer to the page of history. About the year 319, Alexander, bishop of Alexandria, in Egypt, having, in his attempts to be "wise above what is written," asserted, that Jesus was both equal with God, and of the same substance with God, was opposed by Arius, one of the presbyters of the same church, who denied both of these assumptions. The controversy soon spread beyond the walls of the place where it originated, and set all Christendom in flames. For six years it raged throughout Asia, Africa, and Europe, and created such utter confusion and discord, that Constantine, the Roman Emperor, who had lately, from motives of state policy in a large degree, professed himself a Christian, summoned a general council at Nice, in the year 325, to pronounce a decision on the question. An assembly of clerical dignitaries,



less worthy of respect, in every way, was perhaps never drawn together. In numbers, they cannot, by any ingenuity, be said to represent the Universal Church ; for, out of eighteen hundred bishops then in existence, about three hundred, or one sixth part only, obeyed the Emperor's mandate. Their sittings commenced with the most violent dissensions and personal altercations ; and a long time was consumed by them, in drawing up and sending to the Emperor, written accusations against each other. In the nature of things, many of them must have been influenced, in coming to a decision, by the lowest and most sordid motives ; of which the fear of being called heretics, or of offending some great prelate, on whom they depended for promotion, and a desire to please the Emperor, and to be found of the same opinion with the majority out of doors, must naturally have exercised no little power. Besides, their known opinions on other theological questions, disqualified even the leaders of this Council from offering any judgment on the one before them, which could be entitled to the least regard ; for they countenanced such a reverence for relics and saints, as afterwards led to their actual worship. Such were the parties, therefore, who framed the *Nicene Creed*, and thus, knowing its origin, no Protestant, and especially no dissenting protestant, can envy the Establishment its possession. Yet, what a violation of Christian liberty it is, that devout people cannot approach the Lord's table, without having this formulary read before them, with as much solemnity, as if it were the express word of God, a chapter from the Gospels or the Epistles ! And how inconsistent is the Episcopalian Church in this respect ! In her XXIst Article she declares, that General Councils "may err, and sometimes have erred, even in things pertaining to the word of God ;" yet she places the Creed of one of these same General Councils, small in number, impure in motive, confessedly erroneous on other matters of faith, and acting under the worst conceivable influence, that of a powerful Monarch, a lately converted pagan, among her list of essentials to salvation !

R. E. B. M.

---

## MOTIVES AND MEN.

## No. II.

## LOVE OF SELF—NAPOLEON.

THE Author of our being has, for wise purposes, impressed upon our nature, so that nothing can erase it, the tendency to care for our own welfare, advancement, and happiness. Were it not for this principle, we should neglect the means of prolonging our existence, and the human race, as a whole, would in consequence cease to be. Love of Self is therefore a natural feeling, and the great question to be decided concerning it, is, how far it may be indulged in and obeyed, and under what circumstances it becomes culpable and injurious.

The principle we lay down concerning it, is this:—as long as love of self does not clash with any higher principle, it is “prudence,” and is right; as soon as it does so clash, it becomes “selfishness,” and is wrong. Thus, the youth who scaled the dizzy height of the precipice above the foaming torrent, merely to prove that he could do it, and was thus within a hair’s breadth of destruction, was simply foolhardy; but the maiden who ventured out to sea in an open boat, to succour her shipwrecked fellow-creatures, was a heroine. The crowd who throng about a burning building, and press so near it, as to be injured by the falling walls and bursting flames, are wrong in thus imprudently endangering their lives; but the individual who dashes into the fiery mass, and saves from torture a helpless infant, is universally honoured as having acted well and nobly. The reckless ones, who in a time of wide-spread disease, incur increased danger by want of precaution, may be said to deserve to suffer; but the devoted servant of God, who perseveres in ministering to the afflicted, and thus falls a victim to the infection, and loses his life, is only showing forth the Christian duty of not living unto himself.

The great principle then which should rule us, and which I take to be the teaching of Christianity, is simply this:—We should care for ourselves and our own interests, as long as this does not come into opposition with any higher motive; that is, *we should be PRUDENT.*

But as soon as love, or truth, or duty, or God tells us to do that which seems likely to injure ourselves, self must we sacrifice, that is, *we should not be SELFISH.*

Now the conduct of the Emperor Napoleon was such, as showed him to be in this matter, totally opposed in feeling to Christianity, and under the despotic sway of perpetual and tyrannical selfishness.

This extraordinary man must ever be looked on with interest, by every thoughtful mind, as having exhibited in a remarkable degree, some of the qualities which are fitted to dazzle spectators into a warm though a short-lived admiration, and as having concentrated in his own career, circumstances of peculiar and striking character, such as are to be found united in the history of no other man. Whether we look at him in the early days of his military career, professedly fighting the battles of freedom and national independence; or somewhat later, when he was become the idol of his brave soldiers, and led them on to victory after victory, with a rapidity of purpose, and a uniformity of success, that might well originate the idea he was invincible; whether we view him as a General commanding those bound to him, not only by the rules of military discipline, but also by the attachment of personal admiration; or as a Monarch building up for himself a throne, and surrounding it with all the splendours of art, and literature and science; whether our wonder is excited by the magnificence of the Emperor, whose attendants were kings, and whose word raised and lowered almost all the thrones of continental Europe; or our feelings are touched when the same man is brought down, to be a captive in a distant island, and at last rests beneath the lonely willow, in that small ocean-girt domain; whether we view the grasping power of his intellect, the mighty range of his ambition, the daring flights of his conceptions, the audacious extension of his plans, the inflexible firmness of his will, the flashing brightness of his genius, the un-failing fertility of his resources, or the unwearied labours to which he was able to stretch his mental powers; in whatever light we look at him, we must acknowledge that he was one of the few men, of whom history tells us, whose names must live for ever, and that in one

point of view at least, he stands first among those who show what man may be.

But it is a poor and mean greatness that he gained after all; poor in its rewards, mean in its character, transitory in its duration. Intellectually great, he is morally little; with genius raising him high above his fellow men, he only used his elevation to be preeminently wicked. In youth and early manhood, he had some natural impulses of feeling and generosity, but by the time his character was completely formed, he was selfish, all-selfish, to the very core; henceforth there was not a single interest, or feeling, or object, which he did not sacrifice on the shrine of self-gratification and self-love.

A number of causes had prevented the success, in the kingdom of France, of any projects of reform, moral, social, or religious. Politically, the Monarch was absolute, and though the people had begun to have a glimmering perception of their rights, and a growing wish for some change of affairs, no timely concession had been made to them. Socially, there were two classes, the nobles and the commons; the former trampled on the latter, treated them like brutes, and allowed no common feeling of humanity to interfere to check heartless tyranny, and foolish, senseless class despotism. In religious matters, the Protestants had been expelled or kept down, and the old Popish Religion propped up as the established faith, in all its abuses, corruptions and enormities. The consequence of all this, was, that there was a fearful amount of discontent among the lower classes, there was a fierce, stern hatred between the orders, and worst of all, there was a very wide-spread and awful amount of irreligion and infidelity. Even many of those who professed to be ministers of religion, openly derided Christianity, and presented examples of gross immorality, heartless scepticism, and systematic sensuality. All the elements of society worked in a burning volcano, which must in the end produce a fearful explosion. The air was so overcharged with corruption, so thickened with noxious vapours, so impregnated with the seeds of destruction, that nothing but a storm could clear it. The storm came, and a terrible ruin it caused. If you dam up the course of a river, or even



of a brook, it gathers strength, and the waters accumulate, till at last they burst through every obstacle, and spread devastation around; whereas, if they had been allowed to flow on, in their natural course, they would have been the cause of fertility and blessing. So of change in existing institutions; had these been wisely conformed to the times, and gradually reformed, the stream of innovation might have flowed on quietly, usefully, and tranquilly; but it was dammed up, not a drop was allowed to pass, till after many a heaving, and many a dark threatening, its strength grew too mighty to be kept back, it scattered every barrier to atoms, and dashing madly on, spread ruin around it, destroying not only the bad of the past, but much of the good also, and shaking society to its very foundation, till it seemed as though order, and law, and the rights of property were never again to be respected.

But from amidst the darkness of revolutionary conflict, there soon rose one form, which attracted the notice of the thoughtful and far-sighted, and one man there was who showed, that even while he let the steeds of democratic fury run their wildest course, he held the reins firmly in his hand, and only waited till they had exhausted their strength in useless exertions, to restrain and guide them to his will. The young General, who had gained in Italy such victories as made him the idol of his soldiery, after increasing his personal renown by his bold though fruitless exploits in the East, found all parties so weary of the struggle, and so anxious for peace and social order, that they readily allowed him to take the rudder, when others shrank from the responsibility, and he steered the vessel, long tossed in the troubled waters of anarchy, into the quiet but deceitful calm of despotism; he made himself absolute Monarch of France.

Then began his greatest triumphs. By a series of successful campaigns, he humbled the great powers of Europe; victory everywhere attended his arms; on land he was without a rival; on the ocean Britain alone was able to oppose him. He became Emperor of France, from the Rhine to the Pyrenees; no flag of liberty waved; no voice spoke of freedom; those who had been his opponents were now glad to be his humble friends;

and we might have thought this would be enough for him. But his love of self was insatiable. Not satisfied to have made himself head of France, and France head of the civilized world, he must do more, he must conquer Europe, he must become sole Sovereign. Over wasted fields, and bloody plains, and bleeding corpses, lay the road; the cries of widows and orphans, and the shrieks of the dying, and the curses of the corrupted and bereaved ones must attend him on it; rapine, fraud, murder, commerce laid low, industry blasted, human hearts seared, human consciences deadened, were the consequences which must follow. But yet, spite of all, self said, "Go on;" he went on, and went to destruction. First, he attacked Spain; not content to rule that country by his influence over its monarch, he wanted to place one of his own family on its throne, and thus he provoked a national spirit of resistance, which with British aid, wrested Spain from him for ever. Next, he attacked Russia; in vain his counsellors warned him; he hurled himself madly against her barrier of ice and snow, with the finest army the world has ever seen, and beaten back by it, with difficulty escaped with life and freedom from her wintry wastes, while of the tens of thousands who followed him, only a few hundreds returned, and scarcely one without bearing on himself some mark of the campaign, while thousands of frozen bodies left behind, told the sad tale, that one of earth's scourges, a Conqueror, had been there.

Then he quickly fell, spite of all his efforts. The three hard-fought days of Waterloo finally decided his fate, when he came back from Elba; the world he had so troubled, rose against him and banished him, that he might trouble them no more, and on the solitary rock of St. Helena he pined and died. Thus ended the earthly career of one, who was God-like in the powers he possessed, but Demon-like in the purposes to which he applied them.

Through it all, he worshipped himself. His gentle wife, who had married him when he was poor, and she was rich, who had been faithful to him through all his career, and proved her heart to be full of the warmest affection, was divorced, that he might ally himself with a royal house. His brothers were indeed raised to

thrones, but only to answer his own selfish purposes; whenever they ventured to hesitate about carrying out his plans, and obeying his commands, they were at once dethroned and insulted. Even his mother was not allowed to sit in his imperial presence. No love stopped him in his career of self-seeking.

Neither did any regard to humanity or justice. He was not cruel, that is, he took no pleasure in bloodshed for its own sake, but if he thought the torture and death of hundreds and thousands of his fellow creatures, would promote his own aggrandizement, he never shrank from inflicting the suffering. He was not deceitful by nature, was not influenced by any innate love of concealment and subtlety of temperament, but if he thought it would be useful to him to deceive, he was ready to do so. Whatever treaties he formed, he violated as soon as he found it convenient. Whatever promises he made, he broke, when he found it unpleasant to keep them. He seems never to have done anything because he thought it right, or left undone because he thought it wrong. He only inquired, will it be for my interest; and according to the answer he acted.

He cared nothing for his country, for he sacrificed her interests, and sent her bravest sons to be mown down like grass. He cared nothing for freedom, for his rule was, in all respects, that of a despot; he destroyed the liberty of the press, and tyrannised over his fellow-citizens by means of an unscrupulous police. He cared nothing for art or literature; when he collected famous pictures, and plundered from conquered towns, works of art of highest value, it was not that he loved them (had he loved them he would have let them remain in their time-honoured resting places), but he took them, that he might adorn with them the city where he reigned, and thus as he fancied, add to his own greatness; when he patronised men of genius, it was merely that he might shine in the reflected light of their intellects.

Of religious feeling Napoleon never showed one single symptom. Among the Turks he declared himself a Mahomedan, among the wits a scoffer, to the Catholics a devout Catholic; in his heart he was a complete unbeliever. In fact he was actuated by no one strong motive except the love of self; and even the very soldiers, who

gained for him his greatness, and who, enchanted by his success, and deceived by his flattery, loved him like a father, were to him no more than the tool he uses is to the mechanic; he cared for them and treated them well, that they might do their work well, and when they had done all they could, and became useless, he cast them on one side and dismissed them to inevitable death, without the slightest manifestation of feeling.

And the consequence of all this is, that his greatness has passed away like a dream. His memory is still loved to a certain extent in France, because it is associated with national glory and success in the minds of the people, but those who knew him personally, learnt by bitter lessons, the nature of his affection, and he cared so little for others, that but few cared for him; and when he lost his power, he lost his influence also, and it is only by a political accident that one of his family is now raised from obscurity into public notice.

Yes! thank God! we have proofs enough even in this world, that man is not made to love self alone, and that he who falls into this error debases his natural powers and poisons his own happiness. Napoleon's name and story stand before us a splendid ruin; the ruin shows how fair it has once been, how beautiful it was formed by its Maker, but the fire of selfishness has destroyed it; every graceful proportion it has blackened, every bright adornment it has thrown down; and the thought of what he might have been, while we admire his power and genius, only makes more mournful the thought of what he was. If we, in like manner, live to ourselves, our powers will wither, our energies will fail to procure for us happiness, and all the life-current within us will dry up; but if we let nobler, more extended, more Christian motives govern us, we shall find the inferior one, which the love of self certainly must be acknowledged to be, fall into its proper subordinate situation; we shall found our happiness not on the single pinnacle of individual aggrandisement, but on the more extended footing of general welfare, of truth and duty, and thus standing firm, supported and aided by God's blessing, time and trouble, change and sorrow will not prevail against us, we shall not fall, for our foundation is on a rock.

---

J. W.



## WORK-A-DAY HYMNS.

No. VIII.

---

"FATHER!" we cry with breaking hearts,  
"Thy kingdom come!" Come, not alone  
In solemn fanes, but busy marts,  
Where daily, hourly, life wears on.

"Come!" where the Mammon-servers bend  
O'er ledger'd desks thro' years on years;  
Who shun no means, who scorn no end,  
That turn to gold our sweat and tears.

"Come!" where the Lawn and Ermine trail,  
And Crowns and Mitres blend their rays;  
Where luxury and fashion fail  
To yield or happiness, or praise.

"Come!" where the patient Mother toils  
'Mid want and crime, disease and death;  
Where the fallen sot thy image soils,  
And childhood draws polluted breath.

"Come!" where the pale Girl-worker sighs  
O'er lingering tasks and hopeless toil;  
Where grey-haired misery pines and dies,  
And cottage hearths no longer smile.

"Come!" to men's hearts; all meaner things  
Declare thy reign: blue skies and flowers,  
The mountain gales, the forest wings,  
And storm, and sunshine's laughing hours.

"Come!" to men's hearts, to every heart,  
Throughout all lands, throughout the world;  
By Love and Peace, and Wealth and Art,  
The banner of the Cross unfurled.

PRIVATE PRAYER, AND UNITARIANISM IN RELATION TO IT  
AND "HICKES'S DEVOTIONS."

"Mind not who speaks, but what is said."

*Book of Devotions.*

I BELIEVE many good and earnest Unitarian Christians, anxious for the better success of their cause, are still asking, "what hinders it, what is still lacking for its prosperity and increase?" Is the curse of *dryness* (as some speak of it) still upon it? does it still need something analogous to the *moisture*, without which the plant of the garden will not grow, nor the tree of the forest enlarge? No one says there is little talent or ability amongst us; it is confessed, our Preachers and Writers have knowledge, learning, philosophy, and science; there is good logic and strong reasoning in their discourses and dissertations, bright and beautiful flashes of thought from the head, and emanations thence which enlighten, convince and please, but still fail to affect and persuade. Is it true then, that we possess all but one thing; indeed, the "one thing needful,"—that which is to draw sympathy and affection towards us; in a word, the *hearts* of men? We cannot expect to bring our fellow men into union with us, but by a *pull* at their hearts (if I may so express it), and, if our present phase and forms of Unitarianism were decidedly interesting to the sympathies and affections of human nature, our Cause surely would neither be retrograde nor stagnant; or at the best, progress so slowly. It is a great consideration, that we have assumed a certain interpretation and mode of Christianity, a *divine* dispensation we believe, in which some important views are involved, of irreconcilable variance with those of our Christian brethren; and, that there is a something in our system, or mode of its advocacy, which keeps us still in an invidious, social position; a position which causes us to be either overlooked, when allusions are made to the different sections of the Christian world, or to be mentioned slightly and invidiously, if not contemptuously; certainly, in any way but the one we should desire, namely, with esteem and affection.

Some of my Unitarian brethren will not like this; will question the justness and truth of such remarks; and,

perhaps, think them the ebullitions of a splenetic and querulous temper. Be it so, nevertheless, I heartily unite with them in wishing the prevalence of pleasing, amiable and happy views of our common Christianity, that the benevolence of its Giver and Teacher may not be "void," nor the best evidence of its "Divinity" be lost. In order to this, let it be ever present to the minds of our Preachers, that it is the great common *Heart* of Humanity they have to deal with in their Christian expoundings and exhortations; that no pulpit performance is worth a rush, either for profit or pleasure to human beings, which touches and stirs not their *Affections*; that, in truth, they have little to do comparatively, with the infinitely diversified, and ever shifting vagaries of man's brain; with that *reason* of man, fickle and infirm, which, at best, dwells in light beautiful and bright, but cold and cheerless; oftener in a veiled light, tinged and stained with prejudice and passion's spell, in fine, resting in conclusions, dictated by the *will* rather than the intellect; that will which has gone forth from the heart and its impulses; the well-spring, and fountain-head in man to receive the "Waters of Life." Let our Ministers then, stir up their *own hearts* in the work of the ministry; let them bring home to those hearts the loving spirit of their Christian faith, all its pure and powerful appeals to the deep and strong sympathies of their nature, which alone can give an affectionate earnestness in their work, to interest themselves, and move their people to the pleasant paths of Christian wisdom and virtue.

It seems to be the impression on some minds, that our interpretation of Christianity is too simple and reasonable to be affecting and popular; and it was once saucily asked, "who ever heard of Unitarianism and Poetry in sympathy and alliance?" Neither of these, perhaps, need affect us much, as a reflection on the correctness and general character of our Christian views; yet enough is implied in them to induce us to ask the question of our own minds and hearts, "do we bring the *heart* sufficiently into view and action in our religious philosophy," in our statements and applications of Unitarian Christianity? Did we think, write, and speak

more "through the heart," steeping all the conceptions and reasonings of the head, in its warm and kindly affections; should we still be reproached with advocating a bare and bald system, a cold and cheerless creed, it would be undeservedly so; we surely then should make a more successful appeal to the general mind, and accomplish more of the efficient and best effects of religious teaching; nor should we miss what surely is important, that attestation and attractive charm of Truth, which arises out of the stirrings of pure affections and holy passion; the touching voice, the inspiration of native good feeling; and the strong and deep instincts of the soul, whose call is ever heard as that of nature and truth.

It has been said that Unitarianism possesses not, nor is capable of devotional fervour and affection. If it have purity, say some of our Christian brethren, it wants power; its spirit is cold and comfortless, listless and lifeless. It is not my present object formally to refute the charge, nor examine how much or how little truth there lies in it, but rather to urge on my Unitarian brethren the culture and habit of *Private Devotion*, I need not say as essential to our own soul's interest and welfare, as indispensable for the honour and prosperity of our sacred cause, and without which we cannot possess an earnest and affectionate zeal to assert, to promote and exemplify our approved views of the Christian faith. Of the sweet and hallowed influences of *Private Devotion*, when it wears its only just and beautiful character of a filial and affectionate spirit, I need not stop to state and prove. All can see at once its importance to self-knowledge of God; to a mental power and spirit essential to just government; to right views and impressions, and duty and observance; as the source of a chastening, corrective, and controlling power, without which family welfare, domestic charities and peace will be the sport of every accident, without guardianship and security.' And equally true will *he* find it, that there is wanting the best basis and preparative for his social duties in the communities of his fellow-men, who goes not forth to meet them with the "Preparation of the Home Sanctuary;" the pure and clear, the self-possessed, the calm and hal-



lowed spirit of Private Prayer ; that self-communion, and communion with God, ever conjunct and devotional ; ever creative of virtuous principle and impulse ; the truest source of an amiable and happy domestic character ; and, abroad, of an attractive example, and honourable useful man. Often we have wondered at strange customs and manners, of strange sentiment and logic in the minds of men of old ; we have often smiled at narratives of an incongruous and ludicrous mixture of things wise and weak, useful and hurtful, honourable and hateful, devout and devilish ; as, for example, the eccentric extravagances of the Chivalric age ; but it is very pleasing and hopeful to detect in all, even the weakest and worst of human vagaries, something good, some redeeming quality, some rule of truth and rectitude, some beauty of sentiment, some elevation of principle, some phase of character, heroic perhaps, or just or generous, in which we recognize still the better nature of man : and *that* in him which should bar all mean thoughts of his nature and destiny, and all doubt and despair of his intellectual advance and moral progress. How we smile at the ludicrous caricature of Chivalry as a Cervantes has drawn it ; and yet there are features of the romance which, despite all its extravagance, cannot be contemplated without a profound sentiment of esteem and admiration. I may even allude to it in connection with the hallowed subject before me, in illustration of the purifying, strengthening, and ennobling influences of devout meditation and holy prayer, as preparatory for the duties and trials of life ; and we may challenge the recollection of a Christian of this day, of the rites and ceremonies of a chivalrous age greatly significant, and of high and holy bearing and power. Conceive the young knight, ardent, generous and brave, strong in faith, pure in purpose, pledged to self-forgetfulness, and sole devotion to the cause of the injured and oppressed ; conceive him as resolved to defend the weak, to free the captive, and resist the wrongdoer ; conceive him with every pure, honourable, and humane motive and purpose in his soul ; and, previous to his setting forth on his mission, see him enter the *Sanctuary, there*, through the night, to watch his armour, to watch it in a religious spirit and aim, in devout medi-

tation, and the prayer of faith, and hope, and trust. Thus spending the night, as soon as morning dawns he buckles on his defensive armour, he takes up his sword and spear, persuaded that, with himself, they are consecrated ; his courage, his heroism raised, dignified, and confirmed by religious sentiment and devout inspiration. Despite all the ignorance, error, and extravagance of this wild but beautiful romance, it must be admitted to shew forth something high and honourable, beautiful and good, in man's nature ; to imply and involve in it a holy principle, and a pure and elevated sentiment ; it is a golden image, a lovely picture of combined piety and virtue, devotion and benevolence ; and, had not the elements of both existed in man, we could not have had in that remote age pictures of mind and manners, historical scenes and character portraits so pleasingly interesting in themselves, and, as contrasted with other features of the same period so rude and rugged ; such evidence, we may add, of the great and good in human nature, so touching to the heart and pleasing to the imagination ; and, despite all the superstition of the time, a view so affecting and impressive of the power and influence of the Christian faith.

Did I omit allusion to it, an image might readily rise up to the view of your readers, of the Christian disciple of this day going forth from his private worship, his matin meditation and prayer, and having put on his "Gospel armour," "the shield of faith, the breastplate of righteousness, the sword of the Spirit, and for a helmet the hope of salvation ;" thus armed, does not the Christian knight of every age come forth with a panoply of of power and protection ? does he not go forth "conquering and to conquer," prepared for every good work ? yea, strong for the "work of faith," and earnest and affectionate for the "labour of love ?" This holy chivalry has its rites and credentials, its mission and authority, not from an earthly court or tribunal, but from the court and council of Heaven. His weapons are those of the *Spirit* ; mentally pure and powerful : a divine faith, a holy purpose, a heavenly aim, more than adequate to the strifes of the world, and the struggles of life, to disarm all of their *evil*, and win *good* from every thing.

Let me be indulged in one more allusion to that extraordinary phase of social life here noticed, let us not forget that it has been said with some truth and significance, (while we smile at its extravagance) that had not its extravagance existed, we might have missed some strong and beautiful evidence both for religion and virtue; and an attractive, impressive view of an amalgamation of the Christian faith with the highest sentiments of honour, and most generous purposes of an exalted courage, and heroic greatness.

The preceeding is a longer preface than I had contemplated to the chief object of this paper, namely, to mention and recommend a certain *Book of Devotions* to the notice of my Unitarian Brethren. I do not know that as a body of Christians differing a good deal in doctrine from our fellow Christians, that we differ much from them with regard to "Helps to Devotion;" but I believe that amongst all religious sects may be found some who object to instrumental aids of prayer and devout meditation, which good and holy men, distinguished equally for wisdom and piety, have recommended. The habitual use of "Manuals," written or printed Offices of Devotion and Books of Prayer, may, in some cases, tend to formality, and make prayer material and mechanical; but this is scarcely saying more than that a good thing may be ill-used. The Psalms and other devotional parts of Scripture might be habitually read in a way to induce the *form* rather than the *spirit* of devout custom; but no one would therefore say that Scripture is not to be used in aid of prayer. All allow there must be *means* to *ends*: that a compound being like man must have outward aids applying to his spirit through his senses. To argue otherwise would surely argue ignorance of human nature; and to say and believe that inward spiritual emotions do not need outward material helps, whether to raise or fix them, is not only to reject *books* which offer themselves as holy treasures to the devout man, but to close the door of the great temple of the Universe; and if not to drive God from his works, as the Soul of the world, is like saying that the beauty and sublimity of Creation are not to be beheld to lift us up to a Creator God; that there is no divinity in suns, stars, satel-

lites; no choral hymns in winds and waves; no worship in Nature's industry and active obedience; no religion in the songs of the seasons, the music of groves, the "clapping of hands and shout of joy from the hills;" no devotion when "morning stars sing together," when the lark pours out his matin hymn at heaven's gate, when the voice of all nature is as it were a voice of adoration, thanksgiving, and praise? Have not flowers a sweet and holy spirit of sentiment and goodness; are there not even in brute nature signs of morals and suggestions of wisdom and excellence? do not even trees and stones instruct in divine things, as one so beautifully tells us of "tongues in trees, books in running brooks, sermons in stones, and good in everything"?

In this connection I should not omit remarking, how powerfully, I may say without offence, how lovingly and cordially these holy calls of Nature, these her hallowed voices meet the tide of religious instincts, and gushing impulses from man's heart. What analogies, what sympathies we may say between them; so beautifully illustrative of the reality in both. And to advance one step farther, and rise greatly higher, with what devout admiration and gratitude, the Believer hears the voice of Revelation, the echo from the sacred Volume, answering with such sweetness and power to Nature's call, and the heart of man; harmonising so happily with both; a luminous exposition of the devout aspect and worship spirit in the one; and all satisfactory as a response to the religious nature and spiritual wants of the other. And surely, it may with great truth and force be added, that it is all but impossible to bring the system and spirit of a sceptical philosophy into union or harmony with the voice of Nature as thus observed; as seen in this holy character, and in so affecting a relation to human nature; and, as a Volume which the more read and the better understood, is itself a Revelation of increasing light; a revelation of those Divine perfections, Wisdom and Beneficence, which the Volume of Grace too so richly possesses in itself, and has laid open with such increased clearness and splendour in the Book of Nature and Providence.

Instead of these lengthened remarks, I had designed



a few only, as introductory to a suggestion of greater attention to private devotion, as a future distinction of Unitarian Christians; as fostering a spirit which will give more interest and earnestness in the cause, and suggest more persuasive methods of commending it to others. And now to increase the interest of your readers in the mode and spirit of private devotion, I will name a holy book to them which merits to be known and used by all candidates for Heaven and Immortality:—"Devotions in the Ancient Way of Offices, with Psalms, Hymns, and Prayers; by William Austin of Lincoln's Inn, Paris, 1668. 'Mind not who speaks, but what is said.'" This book, a manual of private devotion, is one of marvellous beauty, and excellence. Such are its inspirations of thought, and hallowed witchery of words, that the devout mind, while rapt over it, might well be lost in admiring wonder, both of the divine religion of the Saviour which inspired it, and of any human soul capable of receiving such an impress of it, and also of pouring it forth in emanations of sentiments and conceptions so pure and powerful, so noble and excellent, and indeed, showing forth a beauty and a glory so exalted and divine. In passing, let me remark, that in weighing the matter and manner of such a book, the ingenuous mind is led on by the most forcible and affecting of all evidence, to the twofold conclusion, the celestial origin of Man, and the divine source of the Saviour's Religion: their mutual relation and fitness follow almost by necessity, in the full consent of the purest and noblest part of our natures. In the Epistle Dedicatory of this Book, by J. S., a friend of the Author, to the Honourable H. F., it is said:—"It may seem, perhaps, but a bad compliment, and no less unseasonable than unusual to begin an address of this nature, with an open declaration that the present I offer, neither needs nor courts any man's patronage to set it off. 'Tis above defences and apologies; and those ends at which dedications commonly aim; nay, above yourself and the world; and confines upon its nearest neighbour, Heaven, by the sublime charity it breathes. 'Tis a Book which Catholics use with very great devotion and benefit. The moderate Protestant will find

nothing in it he can with reason dislike, nor the passionate zealot which he can justly traduce. 'Tis the most substantial part of Divinity, rendered usefully practical. 'Tis the ripe production of an ardently inflamed will, expressed by an excellently clear understanding; yet so, that only the heart seems to speak and not the brain. In a word, 'tis the best matter delivered in the best manner." The whole of the "Epistle Dedicatory," is very interesting; it concludes thus:—"When he (Mr. Austin,) perceived imminent death beginning to seize the vital parts, summoning all his principles and powers of his soul to produce one vigorous act of divine love, winging her for her flight towards Heaven, he spent the last effort of his feeble dying breath in these words:—"*Now—heartily for Heaven—through Jesus Christ.*"

Job Orton, in a letter to Stedman, says:—"The Book of Devotions' which you saw at my house, was published by William Austin, Esq., of Lincoln's Inn, who was a Papist in Charles the First's time. You will see his name and a letter to him in 'Howell's Familiar Letters,' and some account of him in 'Granger's Biographical History.' It was reformed from the Popish tenets by Dr. George Hickes, and afterwards by Mr. Dorrington, and great use hath been made of it, by other devotional writers. It contains such noble and sublime strains of devotion, as I think, are not to met with any where but in the Bible. So devout may a Papist be. He wrote some other pieces, and died about the year 1638." Howell's letter is dated, Oxford, August 20, 1628; and compliments Mr. Austin upon an "Excellent Poem upon the Passion of Christ," which, it seems, he had sent to his correspondent. Though Bishop Burnett, possibly with a touch of temper in himself, has called Dr. George Hickes, "an illtempered man;" the latter, in an interesting "Address to the Reader," prefacing the "Reformed Book," shews, I think, that he felt strongly himself the great beauties of its inspirations; and, in the fourth edition, he says; "he is no longer obliged to silence, concerning the first Reformer of these Devotions; a very devout gentlewoman of quality, lately deceased, who, in her youth had been drawn away from the Church of

England to that of Rome, but returned back to her first fold, upon a fuller and more accurate review of the controversy betwixt the two Churches." Dr. Hickes describes this lady as "one who had a mighty *genius* for divinity;" as "one who would leave behind her a book of devotions, for which posterity will bless the Author's name; one, whose house is a temple, and whose family is a church; whose hands are daily lifted up unto Heaven with *alms* as well as prayers; in a word, one who is a great example of Christian piety, and a singular ornament of our Communion in a degenerate age; and, among the many and serious good wishes I have for the Church, this is, and always shall be one, that all her Sons and Daughters were such."

London.

W. M.

#### REVIEW.

*The Christian Sabbath and the Post Office*, a discourse occasioned by the new Postal arrangements. By James Cranbrook. pp. 24. London, E. T. Whitfield.

THE great excitement and furious denunciation occasioned by the proposed re-arrangement of Post Office labour on the Sunday, induced the Minister of the Unitarian Church, New Hall Hill, Birmingham, to address his people on the subject of the divine and social obligation of a Sabbath. The sermon is founded on Colossians ii. 16, 17. Tracing through Old Testament history the origin of the institution of a Sabbath, and comparing with this the spirit and letter of Christianity and the practice of the early Christians, Mr. Cranbrook endeavours to prove "that the Sabbath as it has come down to us is purely a Jewish institution," "that as such it has been peremptorily repealed by the Apostle acting in the name of Christ," "that no new law has substituted for it another day," and "that in practice, whilst the early Christians regarded the first day of the week with peculiar reverence, because on it the Lord arose from the dead, and whilst they met on that day for Religious worship and the celebration of the Lord's Supper, they at the same time recognized no obligation to abstain upon it

from their ordinary duties and labours." The whole subject is treated in a calm, plain, clear, earnest truth loving spirit, and the views of the Author supported by Scriptural evidence and the authority of many eminent men, both of the Established and Dissenting Churches.

Lest any one should misapprehend the Author's intention in showing the unsabbatical nature of the first day of the week, Mr. Cranbrook says :—

"What then! would I break up our present social arrangements? shall we agree to enter upon the business of life on the first, as on other days of the week? Shall we know henceforth no intermission of toil, drudgery, and secular pursuits? From the soul I believe every wise and humane man will say, No. For there is no institution, or practice, or custom amongst us, there is no superstition, if you like to call it so, from which greater blessings have been derived by all classes of the community. It is a blessing to the rich, to meet once in the week before his Maker, side by side with his poorer brethren, and to be reminded of their common origin, their common destinies, and their common duties. And what a blessing it is to the poor man; how it softens the hardships of life, how it raises, elevates, and purifies by its influences and associations, his whole nature, only the poor man can tell. Rather than take one minute from such precious golden hours, I would add another day, or another half day in the middle of the week, to their sum. And, because I would do so, and because I would render the day of rest ten-fold more of a blessing than it is now, I feel it a duty at this time, to do what in me lies, to place it on its true foundation. I am most firmly persuaded, the current erroneous notions upon the religious character of the day, hinder all classes, but especially the poorer and the labouring class, from reaping above one half the good it is calculated to impart."

---

*The Second Book for Sunday Schools.* New Series. By William Vidler, pp. 80. London, John Chapman; Manchester, John Wood.

WE are glad to see the Sunday School Association continues its honourable and useful work of publishing carefully prepared books for the instruction of the young. The importance of the labour cannot be over estimated. Those who complained of the meagreness of the first series, will have that ground of offence taken away by this new effort. We have read this Second Book with much pleasure, It conveys much useful information in simple words, almost all of two syllables. Appropriate



portions of Scripture are noted for the Teacher to read at the close of each lesson. A truth-loving, kind, moral spirit pervades the whole, most salutary to the opening mind of childhood. A few errors have escaped correction in passing through the press ; p. 6, the division of the word mak—ing ; p. 22, wagons ; p. 69. shin—ing ; p. 37, there is plenty of trees ; p. 76, The glow worm and the fire fly glitters. Thanks are specially due to Mr. Vidler, who in the midst of very numerous and onerous avocations has given this additional proof of the deep practical interest he takes in the moral training of the youthful.

---

*Charges to the Minister and the Congregation*, delivered at the Inauguration Service of the Rev. J. H. Hutton, B.A., at Gloucester, November 22, 1849. By the Rev. Dr. Hutton, and the Rev. J. H. Thom, pp. 30. London, E. T. Whitfield.

THERE is something deeply interesting and affecting in the dedication of the youthful intellect and affections to the service of Christ, the consecration of the soul to God, the devotement of the varied powers of human nature to the highest good of man. Right is it that such public dedication by settlement with a particular congregation should be marked by distinctive religious exercises. The solemn and truthful recognition of holy purpose, thereby faithfully explained and enforced, cannot fail of impressing the great aim of Christian association, of religious life and endeavour on people and Pastor. When such exercises are sustained by those who have known intimately, and watched narrowly the character and efforts of the young servant of God, and when the Parent utters the words of affectionate Christian counsel to his son and brother in the ministry of the Lord Jesus, heightened greatly will be the interest, the more instructive and sanctifying the occasion.

Combining these several instrumentalities, the Inauguration Service at Gloucester was in no ordinary degree impressive and affecting. The Rev. James Martineau, of Liverpool, in whose absence from England Mr. Hutton had conducted the worship of the Paradise Street Congregation of that town, offered the introductory

prayer, read the Scriptures, and preached the Sermon from 1st Corinthians, x., 1—4. The Rev. Dr. Hutton, of Carter Lane Chapel, London, the Father of the young Minister, gave the charge to his Son ; and the Rev. J. H. Thom, of Renshaw Street Chapel, Liverpool, delivered the charge to the Congregation. Dr. Hutton's charge is characterized by the truthfulness, earnestness, and Christian spirit for which he is distinguished. His venerable Father, the Grandsire of the youthful Minister, is living, the Minister of Eustace Street Chapel, Dublin. Impossible was it on such an occasion not to revert to the honoured man, and touchingly and beautifully was his image brought up in the opening sentences :—

“MY dear son, and brother in the Ministry of the Gospel of Christ, this Congregation has heard your statement of the motives which led you in the first instance to select the Christian ministry as the profession of your choice, and which have now determined you to accept the pastorship of this church, in that spirit of hope and love in which it has been offered to your acceptance. Gladly do I bear witness that your choice has been, as in such instances I earnestly contend it always ought to be, altogether free and unbiassed,—that your profession has not been chosen *for* but *by* you,—that you have not merely been, according to the common expression, brought up to this ministry, but that you have voluntarily taken it upon you, at an age when you could no longer be regarded as incapable of estimating its nature, duties, and responsibilities. Therefore do I cherish in my breast, with a warmth and confidence which I should not otherwise have dared to feel, the cheering hope that those sacred duties and solemn responsibilities will not, at any future period of your course, be neglected or forgotten. Under the influence, I rejoice to believe, of pure and holy motives, you have freely chosen your post of duty, and you will not, therefore, be easily induced to desert it. Your hand is on the plough, and you will not turn back, for you bethink yourself of the words of the Master—‘No man having put his hand to the plough and looking back is fit for the kingdom of God.’ In that spirit of filial love which is so grateful and cheering to a father's heart, you have expressed your wish to hear a few words of counsel from my lips. The familiar voice of one who has long loved you, and whom you love, you naturally prefer to that of a stranger. Even though less weighty in themselves, the instructions of one to whom the heart has been in the habit of listening, will come home to it with peculiar power ; and even wiser men, and those to whom the inspiration of the Almighty has given greater understanding, might not hope to speak so prevailingly, as one whose feebleness of thoughts and words will derive from love a power not their own. In the present instance, too, I cannot but please myself with the

hope that my son will hear the voice of more than one generation, and that the venerable form of a still older man whose 'days should speak, and the multitude of whose years should teach wisdom,' will present itself before him. With peculiar propriety may I call upon you in the words of the son of David: 'Hear, my son, the instruction of a father, and attend to know understanding, for I give thee good doctrine: forsake thou not my law—for I was my father's son, tender and beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words—keep my commandments and live.' In the frame of that venerable man, as well as my own, I call upon you, my son, and charge you to be a follower of us, just so far—not a step farther—as we have been followers of Christ. Where we have failed to trace the footsteps of that perfect model,—where we have deviated knowingly or unknowingly—as in how many instances must we mournfully confess that we have done—into other paths, turn your eyes from *us*—fix them upon him whose figure in the distant foreground, even when others are before you, you must never willingly lose sight of, and pass onward, not doubting that our blessing will follow you—that 'we shall be glad when we are weak and you are strong, and that this also we wish—even your perfection.' Grandsire, sire, and son—whatever be our relative degree of proficiency, we all of us stand in the same relation to the same Master—from this relation our duties arise—and according to the mode of our discharge of them shall we stand or fall, when we appear together, as doubtless we shall at no distant day, before his judgment seat."

The truths to which Mr. Thom gave utterance, demand the serious consideration, not alone of the congregation at Gloucester, but of all Societies which would fulfil duty, and carry out the objects of true Christian connection.

The Preacher is not the only source of spiritual Power in a Church, nor is he alone responsible for the life or death that prevails in it. The Church lives and grows on sympathy, and without sympathy it perishes. Its peculiar power is that of a multitude of souls breathing in unison; through the contagion of silent fervour filling the air with holiness; and awakening new confidence in the deepest secrets of spiritual life, which each in his place expresses and attests. Perhaps the most solemn and thrilling worship is that of the Friends, when, though not a word is spoken in their own language, the spirit is on the Meeting. We come to the Sanctuary to *make* a Church, to bring together the elements of that mighty Power—not to listen to an individual, but rather to pour our souls into his, that he may speak for us all—that the collective flame may culminate in him as in a tongue of Fire. Each contributes his own spark to feed the mighty glow. The presence of every individual is a Confession, a Speech, a Hymn, and a Prayer. And his absence is the withdrawal of one from the fellowship of souls, from the

symphony of voices. To keep the Church efficient, you must constitute it a Church by your presence and your sympathy. You can be absent no more than the Preacher without maiming its action. It is the Communion of Saints, and every individual who withholds his Communion breaks his compact with his fellow-worshippers, and spoils the living organ. The first condition of an effective Church, the essential condition of its being a Church at all, rests with the Congregation—not necessarily with its Minister.

\* \* \* \* \*

May I not say that the Idea of a Church must have fallen into utter disuse amongst us; nay, rather that our Societies never could have been constituted according to that Idea, else many of our services, our Second Services for example, never could have lapsed into their present neglected state, nor the Congregations have broken faith as they now habitually, but unconsciously, do with the Church and with its Minister? I say not now what number of services are proper; but this I say, that to preserve you in life, whatever you do as a Church should express your *collective* purpose, and be worked with your *collective* strength; and that each Individual should feel that he is not a receiver only, but a communicator also, of religious influences, and is pledged to his own ministry.

\* \* \* \* \*

Another Aspect of a Christian Church is that of sympathizing and helpful intercourse amongst *its own* members, in the various incidents to which man is liable—weakness, affliction, sudden trial, difficult moral circumstances, and worldly want; and in the more delicate and arduous offices of personal and remedial application to known corruption and sin. These are offices that are best discharged through individual influence and communion; and the opportunities that Social Worship affords for forming ties of friendship or of kindness, which may serve as a natural introduction to the exercise of such difficult privileges, ought to be specially studied and improved. Every individual who establishes such moral relations towards one of his own Class, or towards a poorer Brother, as enable him without offence to lay freely his hand in love on the sorrow or the weakness of a fellow-man, is himself in the performance of the highest functions of a Minister of Christ, and is preserving the Church to which he belongs for its most vital uses. Whoever turns to such account the intercourses of a fellow-worshipper is in his place building up the Church; strengthening the bonds of holy sentiment and affection, which make the weak and the needy feel that within it they have a spiritual Home.

---



## REGISTER; RELIGIOUS AND PHILANTHROPIC.

MAY 1, 1850.

**NORTH OF ENGLAND UNITARIAN CHRISTIAN ASSOCIATION.**—The Committee very much regret to announce the disappointment of their hopes in reference to their engagement with the Rev. Alexander M'Combe as Missionary of this District. In consequence of ill health, Mr. M'Combe has felt himself obliged to relinquish the important office he had accepted. The meeting advertized on the cover of the *Christian Pilot*, for April, to be held in Sunderland, May 5 and 6, *will not be held there*, but in its stead the Eighteenth Quarterly Meeting of the Association will assemble at Newcastle-on-Tyne, on Wednesday Evening, May 15, in conjunction with the Christian Fellowship.

**NEWCASTLE SUNDAY EVENING LECTURES.**—A course of Sunday Evening Lectures, commencing September 30, 1849, and continued to the close of February, 1850, was conducted by the Rev. George Harris, aided, November 18 and 25, by the Rev. M. C. Frankland, of Malton, and Rev. J. M'Dowell, of Stockton-on-Tees, in the Christian Unitarian Chapel, Hanover Square. In these lectures the truth and divinity of the religion of Christ, with the great principles, consolations, hopes, and spirit of the Gospel were upheld and delineated. The attendance throughout was large and interested, and good fruits are already apparent, from the continued inculcation of the truths and morality of the Christian faith.

**NEWCASTLE SCHOOLS.**—Sunday morning and evening, March 3, the annual sermons in behalf of the Day and Sunday Schools, with the Adult Evening School, connected with the Christian Unitarian Chapel, Hanover Square, were preached by the Rev. George Harris, and a handsome collection realized.

**SOUTH SHIELDS TOTAL ABSTINENCE SOCIETY.**—At the request of the Committee of this Association, the Rev. George Harris gave a lecture on the Temperance Reformation, its principles, and moral and religious value, on Thursday evening, March 28. The Seamen's Chapel, in which the lecture was delivered, was crowded on the occasion. Mr. Young, one of the Vice-Presidents, was called to the chair, and opened the meeting with some excellent remarks. A Temperance Hymn was sung by the audience, after which Mr. Harris addressed the assembly, and was listened to with the deepest attention. At the close, Mr. Strachan moved the cordial thanks of the meeting to Mr. Harris, for his labours, which, being unanimously accorded, were briefly acknowledged. There seems to be much earnestness of purpose among the members of this Institution, at South Shields. The Clergy, and Dissenting Ministers also, mostly stand aloof, assigning variety of strange reasons for their apathy or opposition, but, nevertheless, the Society is in a healthy state. It has done, it will do good.

THE Southern Unitarian Fund Society held its annual meeting, in the Victoria Rooms, at Southampton, on Friday, March 29th. The Devotional Services were conducted by the Rev. Porter Orr, of Ringwood, and the sermon was preached by the Rev. Edward Tagart, of London, from Romans x. 9. The Rev. J. Fullagar was called to the chair at the business meeting, and the Rev. E. Kell read the Annual Report. The Rev. H. Hawkes moved a cordial vote of thanks to the preacher, for his eloquent and judicious discourse, which was seconded by Mr. Norrington. An animated conversation ensued as to the best mode of supporting the chapel at Southampton, of which the Rev. James Cooper is the present minister. In addition to the gentlemen already mentioned, Mr. Pinnock, of Newport, and the following members of the congregation took part in the discussion, namely; Messrs. Brannon, Berry, Smith, Martineau, and Burgess. A strong disposition was manifested by all to promote the cause. At the Tea meeting in the evening, 116 persons assembled, Edward Martineau, Esq., American Consul, in the chair, who expressed the satisfaction he felt in seeing so respectable an attendance. The chairman then proposed the following sentiments; "The progress of religious Truth, and the responsibility of those who have received it," which was responded to by the Rev. E. Tagart. "Prosperity to the Southern Unitarian Fund Society," was responded to by the Rev. E. Kell, who proposed "May purity of heart and life ever mark the conduct of those who hold the truth as it is in Jesus." Mr. John Sheppard, of Portsmouth, spoke on various modes for the promotion of Unitarianism. The chairman next proposed "the Rev. J. Fullagar, the Father of the Southern Unitarian Fund Society," which that gentleman acknowledged, and proposed their best thanks to the chairman, who, in reply, expressed the pleasure he always felt in promoting Unitarianism. The chairman then gave "Our friends from a distance," which was acknowledged by Mr. Bishop of Dorchester. "The Removal of the Civil and Religious Disabilities of the House of Israel," was responded to by the Rev. H. Hawkes. "Prosperity to the congregation at Southampton," was responded to by the Secretary, Mr. Berry. "May the human mind advance in the love and perception of true Religion," was spoken to by the Rev. Porter Orr. "Unitarianism, what it is, and what it is not," was responded to by the Rev. James Cooper. The chairman next gave "the Rev. Thomas Cooper, with our best wishes for his health and happiness," which was responded to by that gentleman. The chairman then proposed "Thanks to the Chapel Choir and their friends, for their services that evening." "Prosperity to the congregation at Ringwood," was responded to by Mr. John Kingsbury. "Thanks to the Stewards," was acknowledged by Mr. Norrington. The proceedings of the meeting were commenced and closed with a hymn; and various pieces of sacred music were performed during the evening.

---

## PUBLICATIONS BY THE REV. GEORGE HARRIS.

	s.	d.
1. Christianity and Calvinism, 1831.....	0	2
2. Anti-Christ, what it is, and what it is not, 1831 .....	0	9
3. The Doctrines of Reformation, 1835 .....	0	3
4. The Harmony of Nature, Providence, and Christianity, London, before British and Foreign Unitarian Association, 1833.....	0	2
5. Rathcormac, its Massacre; Christianity and Church-of- Irelandism, 1835 .....	0	3
6. The Bible, The True "Hand Book," Aberdeen, 1839.....	0	3
7. Appeal against misrepresentations of Glasgow Tract Society, 1836 .....	0	3
8. The Question, What should Christian Unitarians do? answered, 1839.....	0	4
9. Tyranny of Church Courts, 1839.....	0	2
10. Christian Unitarianism vindicated, in Reply to J. C. Col- quhoun, Esq., M.P., and Church of Scotland Magazine	0	6
11. The Faith in Christ as held by Unitarians, 1844 .....	0	2
12. Love of the House of God; Public Worship, its obligation, and purpose, and blessing, 1845 .....	0	3
13. Christian Unitarianism, what it really is, in reply to the Rev. Samuel Dunn.....	0	3
14. Sermons and Tracts in Illustration and Defence of Uni- tarian Christianity; the 13 preceding, 12mo. in cloth..	2	6
15. Two Sermons on Opening Port Glasgow Chapel, 1822....	1	0
16. Motives to induce Unitarian Christians to excel their Brethren. Bury, 1823 .....	0	3
17. The Progress of Reformation. Davie's Dykes Moor, near Carlisle, 1827 .....	0	6
18. The Causes of Deism and Atheism. Bolton, 1823.....	1	6
19. Christian Worship. 1830.....	0	4
20. Public Fasts, Irrational and Antichristian, 1832 .....	0	6
21. Christian Pioneer, from 1826 to 1845; Volumes, 2s. 6d., Single Numbers .....	0	3
22. The Great Business of Life. Domestic Mission, Sanitary Reform .....	0	1
23. Christian Unitarianism New Testament Christianity. 1848	0	2
24. The Christianity of Christ and the Christianity of the World. Edinburgh, 1848 .....	0	3
25. Adherence to Christian Truth, discourse at Catterick in Commemoration of Theophilus Lindsey. 1849 .....	0	6

London: E. T. WHITFIELD, 2, Essex Street, Strand.

## THE FIRST VOLUME OF THE CHRISTIAN PILOT, AND GOSPEL MORALIST,

In Numbers, price 3s. 8d.,

Or single Numbers to complete Sets may be obtained of Mr.  
WHITFIELD; or the Publishers, SIMPKIN, MARSHALL & Co., Sta-  
tioners' Hall Court, London.



# BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

---

## THE TWENTY-FIFTH ANNUAL MEETING

Of this Society will be held on the

**WEDNESDAY in WHITSUN WEEK, May 22,**  
at the

CHAPEL, ESSEX STREET, STRAND, LONDON,

When the SERMON on behalf of the Society will be preached by

**THE REV. J. H. THOM, OF LIVERPOOL.**

Service to commence at Eleven o'Clock precisely.

At the close of the Service, the ANNUAL MEETING of the Members will be held for the Transaction of Business—namely, the Reading of the Report, the Choice of Officers, and the Discussion of other matters relating to the Association.

An ORDINARY will be provided for such of the Subscribers and their Friends as may wish to Dine together after the termination of the proceedings at the Chapel.

---

A MEETING of the GENERAL COMMITTEE will be held at the Office of the Association, No. 2, Essex Street, Strand, on the MONDAY in WHITSUN WEEK, May 20th, at Seven o'Clock in the Evening, to settle the Report, and take into consideration the subjects to be brought before the Public Meeting.

Members and Friends of the Association wishing to offer any Suggestions, or recommend any Matters for Consideration, are respectfully invited to attend this Meeting of the Committee.